LECTURES ON PRACTICE & DISCIPLINE IN KASHMIR ŚAIVISM

By

Svāmī Lakṣmaṇa Joo Raina

Translated, Edited and Published by :

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Kashmir (India)

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KASHMIR ŚAIVISM

शंकरं शंकराचार्यं
महान्तं अभिनवगुप्तं
शैव शंकर अवतारितं
ईश्वरस्वरूपं पुनः पुनः नमामि
ईश्वरस्वरूपं पुनः पुनः नमामि
ईश्वरस्वरूपं पुनः पुनः नमामि

Śaṃkaraṃ Śaṃkarācāryam
Mahāntaṃ Abhinavaguptam
Śaiva Śaṃkara avatāritam
Īśvarasvarūpaṃ punaḥ punaḥ namāmi
Īśvarasvarūpaṃ punaḥ punaḥ namāmi
Īśvarasvarūpaṃ punaḥ punaḥ namāmi

ॐ जुं सः अमृतेश्वरभैरवाय नमः

Oṃ juṃ saḥ amṛteśvarabhairavāya namaḥ

विगलति भवदौर्गत्यं
मोक्षश्री श्रयति हृत्कजं कचति
प्रसरति परमानन्दो
यत्र तत् ईशार्चनं जयति।

Vigalati bhavadourgatyam
mokṣaśrī śrayati hṛtkajaṃ kacati
prasarati paramānando
yatra tat īśārcanaṃ jayati

In whose (Lord Śiva's) worship all sorrows and tribulations of this formidable world meet away, glory of liberation fructifies, heart blooms like a lotus and supreme bliss pervades from everywhere. I surrender my body and mind to that worship of Lord Śiva.

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Preface

In Kashmir Śaivism emphasis has always been placed upon the practical application of its philosophy, upon the realization of its truth rather than on the mere intellectual understanding of its concepts. It is a practical system of spirituality, and as such places great importance on its oral tradition to pass on the correct understanding and realization of reality.

The oral tradition is now preserved in Svāmī Lakṣmaṇa Joo Raina, strengthened by the fullness of his awareness and his intellectual understanding. The material gathered together here was taken from a series of lectures given by Svāmī Lakṣmaṇa Joo in Kashmiri at the Śaiva Institute Hall, Gupta Gaṅgā, Kashmir, during the fall of 1980 and deal with the practical aspects of meditation and discipline in Kashmir Śaivism. These lectures were transcribed and translated into English and finally edited under Svāmījī's guidance, and are presented here for all to read and from them gain understanding and clarification of their own spiritual lives.

Jaya Guru Deva

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ONE

This is a discourse on the ways which if followed and adhered to, will lead an aspirant (sādhaka) to one-pointedness in meditation and to the awareness to which he aspires. The first requirement for achievement of this goal is that the mind (manas) be absolutely clean. A "clean mind" is one which knows no duality: a mind which has feelings of sameness for everyone. This "sameness" is known as "samabhāva" which means that you do not over-express or under-express love for any one person in particular.

Furthermore, you should not possess animosity (Vairabhāva) against any person. If you do not possess or have the sense of feeling sameness towards everyone, and if you do not shun feelings of animosity towards everyone and anyone, all your efforts to achieve the Truth and the Absolute in meditation will be totally wasted. All your efforts will go unrewarded like carrying water in a wicker basket to nowhere.

In meditation there is no room for coarse feelings. The mind must be absolutely clean and purged of the acts of "seeming love" and "showing hate". Both are evils. Only when the mind has been purged of them can you meditate with confidence. At that point you will be glorified by the fruits of this divine exercise meditation.

Now I shall explain to you how to enter this domain of meditation. This is my advice. When you have decided to meditate, the first important thing that has to be settled is the seat, the place where you choose to sit in meditation. Here on this seat you have to sit still with no movement of your body. It is advisable that you remain absolutely motionless like a rock. You should not twitch your eyelids or move your lips or scratch your ears or nose. You should be like a frozen body, absolutely motionless. You should not yawn or belch.

It matters little if in the beginning, when you are settling in your āsana, thoughts continue to stream through your mind, rising and passing away. At this point you should simply avoid physical distractions such as moaning and sneezing. In an hour's time you will feel that your mind has started setting softly into a subtle state of thought and mood. Gradually you will experience that your mind is moving quickly into the domain of meditation filled with peace and rest. Here your mind will become one-pointed (ekāgra) and subtle (sūkṣma).

In the Bhagavad Gītā the Lord says :—

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम्।
ततस्ततो नियम्यैतदात्मन्येव शमं नयेत्॥

yato yato niścarati manaścañcalamasthiram
tatastato niyamyaitadātmanyeva śamaṃ nayet.

"As the wandering mind will never remain on one point you must be ever vigilant, and whenever it strays bring it under control and fix it again towards God-consciousness."

You need not struggle to fix your mind upon that point from which it has begun to waiver. You need only sit still with one-pointed effort (ekāgra) in the initial stage of your exercise. In one hour's time you will understand and experience through one-pointedness the bliss of the dawning of awareness. As it is further stated in the Bhagavad Gītā :—

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः।
संपश्यन्नासिकाग्रं स्वं दिशश्चानवलोकयन्॥

samaṃ kāyaśirogrīvaṃ dhārayannacalaṃ sthiraḥ
saṃpaśyannāsikāgraṃ svaṃ diśaścānavalokayan.

"You must sit erect for meditation with enough strength to maintain that position and, at the same time, you must fix your gaze in the direction of the

tip of your nose in order to restrain your eyes from wandering."

The posture has to be quite steady, straight and motionless; one-pointed, with the mind fully concentrated on the guruśabda (गुरुशब्द) or gurudhāraṇā (गुरुधारणा), for though the literal meaning of the text is that the sādhaka (साधक) should direct his sight in the direction of his nose (nāsikāgram), it may also be taken to refer to concentration on the guruśabda the word of the Master, the resonance of unlimited I-consciousness which He embodies and which is to be found in the junction (sandhi). This state of concentration can be achieved if you have freed your mind of all domestic worries, have finished your daily routine activities, and have had your full dose of sleep. Your mind must be absolutely free from all preoccupations. Then alone will you be able to meditate without deviation and see inside yourself.

In the Bhagavad Gītā the Lord says further :—

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः॥

praśāntātmā vigatabhīr brahmacārivrate sthitaḥ
manaḥ saṃyamya maccitto yukta āsīta matparaḥ

"At the time of meditation your mind must be serene, free from the intimidation to meditate, determined with devotion to discover God consciousness. In this state your mind is to be continuously directed toward God consciousness."

In this verse the Lord is telling you that you must be serene, fearless, and determined in order to achieve your goal. You should be subdued in mind at harmony and in peace: you should meditate with devotion and vigour. There should be no outside pressure for you to meditate. It should be an outflowing of your own desire. Brahmacārivrata means full of devotedness and engrossment in thought; it does not mean that you have

to embellish yourself with a saffron costume or keep a long choti on your head and a large ṭīkā (तिलक) on your forehead; or wear a garland and cover your body and forehead with soot. "Svarūpānusandhānaparāyaṇa" (स्वरूपानुसन्धानपरायण) refers to full devotion in the act of meditation leading to onepointedness and ultimate awareness. But this is only the physical posture (āsana आसन) for meditation. There is also an internal posture (āntarika āsana - आन्तरिक आसन) which enables the mind to be one-pointed towards and in-awareness.

मध्यमं प्राणमाश्रित्य प्राणापानपथान्तरम्।
आलम्भ्य ज्ञानशक्तिं च तत्स्थं चैवासनं लभेत्।।

madhyamaṃ prāṇamāśritya prāṇāpānapathāntaram
ālambhya jñānaśaktiṃ ca tatsthaṃ caivāsanaṃ labhet.

"On the pathway of your breath maintain continuously refreshed and full awareness on and in the centre of breathing in and breathing out. This is force and this is internal āsana."

—Netra Tantra

The concentration has to be on the 'nāsikāgram' (नासिकाग्र), the centre. You must practice on the junction known as sandhi (सन्धि) and sandha (सन्ध) in Kashmiri. You must concentrate on gurūśabda, in the centre, with full devotedness. You should be aware of the centre at the points of inhaling and exhaling of the breath. You should not only concentrate on the centre when the centre is reached; but from the beginning of the breath, until the end point of exhaling. The effort is to be one-pointed in the centre. If you do not meditate in this way all your efforts will be wasted.

In further explanation, exhaling and inhaling also refer to day and night. That is, you should not practice meditation in the day or during the night, but in the centre of the two, the points between day and night; in the morning when the goddess of the dawn (uṣādevī) meets the day, and in the evening when the dusk (sanḍhyā devi) meets the night, when the

sun seems to kiss and sink into the horizon. I swear by Absolute Reality, that if you practice meditation in this manner you will never fail.

There can be no "anusandhānaikāgratā" (अनुसन्धानैकाग्रता), one-pointedness of continuously fresh awareness in absolute day or absolute night. Even if you remain conscious while exhaling and inhaling you will achieve nothing.

न दिवा पूजयेद्देवं रात्रौ नैव च नैव च।
अर्चयेद्देवदेवेशं दिनरात्रिपरिक्षये॥

na divā pūjayeddevaṃ rātrau naiva ca naiva ca
arcayed devadeveśaṃ dinarātriparikṣaye.

"Do not worship the Lord during the day. Do not worship the Lord during the night. The Lord must be worshipped at the point of the meeting of day and night."

Do not worship God during the day or the night; do not meditate during the day or the night; do not maintain awareness upon exhaling (day) or inhaling (night). Concentrate on the CENTRE. The Lord of gods must be worshipped where day and night meet. This is meditating on the junction (sandhi).

When my Master first told me about this meditation I immediately started doing it. I began hurriedly and abruptly without understanding it completely. Just as when I tell Makhan Lal Mujoo to go and do something for me he immediately runs hurriedly to accomplish what I have ordered him to do, without understanding what I really meant, simply rushing to do it in excitement; so in the same way, when my Guru said that I must meditate, I immediately rushed off to begin in hurry and in haste. I did not wait to ask my Master the means and method for doing it. I just did it. I was exhaling and inhaling but to no avail. I became dismayed. I cried in my failure. I felt so sad for not having achieved anything.

Once in this disappointment I felt drowsy and quickly fell asleep. I had a dream in which I felt myself thinking. "Let me go to the āshrama to seek the guidance of my Master." And in this dream I went to the āshrama. But at the āshrama I saw not my Master but my Grandmaster, Svāmī Rāma. I appealed to Him saying, "Sir, I feel as if I am achieving nothing. My efforts are going to waste." My Grandmaster told me, "You should practice sandha (सन्ध–the junction)." My dream abruptly ended and I opened my eyes.

The next day I went to my Master (Svāmī Mahatāba Kāka) and told Him about the experiences I had had in my dream. I told Him that I wanted to know the meaning of the words, "You should practice sandha (सन्ध)." My Master said, "Yes, you started in hurry and in haste without proper understanding. You have to learn this practice properly." Sandha (सन्ध) is called meditation, and being aware is not an ordinary affair. You have to be aware at the door of the 'Brahmapurī'— the centre of the two.

युञ्जन्नेवं सदात्मानं मद्भक्तोऽनन्यमानसः।
शांतिं निर्वाणपरमां मत्संस्थामधिगच्छति॥

yuñjannevaṃ sadātmānaṃ madbhaktoananyamānasaḥ
śāṅtiṃ nirvāṇaparamāṃ matsaṃsthāmadhigacchati.

"If you meditate upon your Self ceaselessly, remaining always attached to Me, thinking of Me only, you will gain that peace which is residing in My own nature and which will effortlessly carry you to liberation."

You must have full and complete attachment to meditation. It must not become routine-like. When you are about to meditate you must feel excitement (हर्ष-harṣa) and be thankful to God that you have received this opportunity of beginning meditation (abhyāsa). Unless you fall in love with meditation (abhyāsa) with total infatuation, attachment, and longing, you cannot really enter into the realm of Awareness. All your efforts

to achieve awareness are bound to fail. They will be useless and futile. The aspirant (sādhaka) thus pledged to such a glorified state, by maintaining peace and harmony, will attain that Nirvāṇa which abides in the Kingdom of the Lord.

You must unravel all the various knots which exist in your mind. For example, if you feel jealously in thinking that Svāmī Jī is concerned with him and not me, you are thinking improperly. You should not think this way. You have to see Me and not him. You must concentrate on your Guru and not on your Guru brother. Thoughts of this kind are full of avarice and jealousy. Through these you deviate, to wander adrift in the desert. You should not see whom your Guru is looking at. You should concentrate on your Guru alone. Keeping your mind absolutely pure you should follow what I have just said.

* * *

TWO

मध्यमं प्राणमाश्रित्य प्राणापानपथान्तरम्।
आलम्भ्य ज्ञानशक्तिं च तत्स्थं चैवासनं लभेत्॥

madhyamaṃ prāṇamāśritya prāṇāpānapathāntaram
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"On the pathway of your breath maintain continuously refreshed and full awareness on and in the centre of breathing in and breathing out. This is force and this is internal āsana."

—Netra Tantra

Now I shall instruct you regarding the nature of āsana (seat). Although by "āsana" is generally meant the erect posture assumed in meditation, this is not its central or essential meaning. When I use the word "āsana" I do not mean the various forms of āsana such as padma āsana (पद्मासन), vajra āsana (वज्रासन), svastika āsana (स्वस्तिकासन), or bhadra āsana (भद्रासन). By "āsana" I mean something else, and this is what I want to explain to you. First let me speak to you about breath; "about the inhaling breath, apāṇa (अपान), and the exhaling breath, prāṇa (प्राण)." Breath is extremely important in meditation; particularly the central breath, madhyama prāṇam (मध्यमप्राणं), which is neither prāṇa nor apāna. It is the centre of these two, the point existing between the inhaling and exhaling breaths. This centre point cannot be held by any physical means as a material object can be held by the hand. The centre between the two breaths can be held only by knowledge, jñāna; not discursive knowledge, but by knowledge which is awareness. When this central point is held by continuously refreshed awareness—anusandhāna, which is knowledge and which is achieved through devotion (bhakti) to the Lord; that is, in the true sense settling into your āsana. Āsana, therefore, is the gradual dawning in the spiritual aspirant of the awareness which shines in the

central point found between inhaling and exhaling.

This awareness is not gained by that person who is full of prejudice, avarice or envy. Such a person, being filled with all such negative qualities, cannot concentrate. The prerequisite of this glorious achievement is, therefore, the purification of your internal egoity. It must become pure, clean, and crystal clear. After you have purged your mind of all prejudice and have started settling with full awareness into that point which is between the two breaths, then you are settling into your āsana.

प्राणादिस्थूलभावं तु त्यक्त्वा सूक्ष्ममथान्तरम्।
सूक्ष्मातीतं तु परमं स्पन्दनं लभते यतः।
प्राणायामः स निर्दिष्टो यस्मान्न च्यवते पुनः॥

prāṇādisthūlabhāvaṃ tu tyaktvā sūkṣmamathāntaram
sūkṣmātītaṃ tu paramaṃ spandanaṃ labhate yataḥ
prāṇāyāmaḥ sa nirdiṣṭo yasmānna cyavate punaḥ.

"When in breathing in and breathing out you continue to maintain your awareness in continuity on and in the centre between the incoming and outgoing breath, your breath will spontaneously and progressively become more and more refined. At that point you are driven to another world. This is prāṇāyāma."

After settling in the āsana of meditation, the refined practice of prāṇāyāma arises. "Prāṇāyāma" does not mean inhaling and exhaling vigorously like a bellow. Like āsana, prāṇāyāma is internal and very subtle. There is a breakless continuity in the travelling of your awareness from the point of āsana into the practice of prāṇāyāma. When through your awareness you have settled in your āsana, you automatically enter into the practice of prāṇāyāma.

Our masters have indicated that there are two principle forms of this practice of āsana-prāṇāyāma namely, cakrodaya and ajapā gāyatrī. In the

practice of ajapā gāyatrī you are to maintain continuously refreshen full awareness (anusandhāna) in the centre of two breaths, while breathing in and out slowly and silently. Likewise in the practice of cakrodaya you must maintain awareness which is continually fresh and new, filled with excitement and vigour, in the centre of the two breaths. You are to breathe in and out slowly, but, in this case, with sound.

Ajapā gāyatrī is therefore anusandhāna along with the slow and silent movement of the breath. The inhaling and exhaling should be so slow and so utterly silent that even he who is breathing cannot hear his own breath. To illustrate this form of prāṇāyāma, Parmananda (a famous Kashmīrī poet) has said,

अस्त् अस्त् खस्त् पञ्चालसंऽय्
सोऽहं भैरव भालसंऽय्
ट्वऽख युथ नऽ अति लग्य लालसंऽय्
मन स्थिर कर पूज़ोन प्रभु

ast ast khast pañcālas'y
so'haṁ bhairavabhālas'y
ṭva'kha yutha na' ati lagya lālas'y
mana sthira kara pūjona prabhu.

"You must ascend that mountain known as Pañcāla. This mountain, composed of the glory of God consciousness, is the mountain of Bhairava and is filled with the mantra so'ham. And this ascent, which is begun after establishing your mind in God consciousness, must be accomplished very slowly so that the jewel which is your goal and which lies on the peak of this mountain is preserved and not destroyed."

Your awareness during this climb must be strong and fresh and must be held in continuity. You must maintain an undisturbed movement of the

breath. It should be slow, inaudible, and without break or pause. The continuity of this movement is extremely important and must be maintained with complete awareness in the middle of the two breaths. You must maintain full awareness at the point where the inhaling breath reaches its completion, the birth place of the exhaling breath. And so, also, you must maintain awareness at the end point of exhalation, the birth place of the inhaling breath. The practice of ajapā gāyatrī does not allow the missing of a single breath. Your awareness must be breakless, continuously refreshed, and must be fixed in the centre of the two slowly and silently moving breaths. This is ajapā gāyatrī anusandhāna. (अजपा गायत्री अनुसन्धान)

The second form of the practice of āsana-prāṇāyāma is cakrodaya.

इत्येष सूक्ष्मपरिमर्शनशीलनीयश्चक्रोदयोऽनुभवशास्त्रदृशा मयोक्तः॥

ityeṣa sūkṣmaparimarśana śīlanīyaścakrodayo'nubhavaśāstradṛśā mayoktaḥ.

"This cakrodaya, which I have described according to my own experience, the teachings of my Master, and the explanation of the scriptures, must be undertaken with the most refined awareness."

—Tantrāloka VII

You must maintain that awareness which is the most subtle awareness. This is neither external awareness nor internal awareness, but is rather in the centre of the depths of these two. "Sūkṣmaparimarśanaśīlanīyaḥ" (सूक्ष्मपरिमर्शनशालनीयः)—this must be undertaken with the most refined awareness.

There is a difference between cakrodaya and ajapā gāyatrī. If, in the beginning, you attempt to practice ajapā gāyatrī, you will fail and subsequently fall. You will only fall asleep during meditation. The

practice of ajapā gāyatrī is very difficult. You will no sooner try to hold it than you will fall. In the beginning, therefore, you should practice cakrodaya and in the final stages you can practice ajapā gāyatrī. To practice ajapā gāyatrī you should,

> हस्तं हस्तेन संपीड्य
> दन्तैर्दन्तांश्च पीडयन्।
> अङ्गान्यङ्गैर्समाक्रम्य
> जयेदादौ स्वकं मनः॥

> *hastaṃ hastena sampīḍya*
> *dantairdantāṁśca pīḍayan*
> *aṅgānyaṅgairsamākramya*
> *jayedādau svakaṃ manaḥ.*

> *"Ball your fists,*
> *clench your teeth,*
> *tense all the muscles of your body*
> *but conquer your mind."*

This is the advice of Vasiṣṭha to Rāma. He tells him that he must first conquer his mind. Unless you have courage you cannot conquer your mind, and unless you have conquered your mind you cannot dare to practice ajapā gāyatrī. Cakrodaya is therefore easier, according to the Śaiva Śāstra, than ajapā gāyatrī.

If you undergo these practices without full awareness and concentration for one thousand centuries you will have wasted all one thousand of those centuries. The movement of breath has to be filled with full awareness and concentration.

In cakrodaya exists the gross state of breath, the gross movement of breath. It is breath with sound. Through practice this gross movement of breath is refined and with the passage of time becomes more and more

subtle. This can only be accomplished through your own will and concentration. Even the Guru's grace (gurukṛpā) will not help you unless you yourself are determined with full devotion and attachment to maintain awareness and concentration. This grace of the Guru helps those who are simple and who have awareness and consciousness. The spiritual aspirant who waivers and becomes disturbed gains nothing.

न शास्त्रैर्नापि गुरुणा दृश्यते परमेश्वरः।
दृश्यते स्वात्मनैवात्मा स्वया सत्त्वस्थया धिया॥

na śāstrairnāpi guruṇā dṛśyate parameśvaraḥ
dṛśyate svātmanaivātmā svayā sattvasthayā dhiyā.

"God-consciousness is not achieved by means of the scriptures nor it is achieved by the Grace of your Master. God-consciousness is only achieved by your own subtle awareness."

—Yoga Vāsiṣṭha

The scriptures will not lift him nor can his master elevate him, but when his consciousness is fixed in his own awareness then his soul becomes visible.

After you have settled in your āsana through the practice of either ajapā gāyatrī anusandhāna or cakrodaya anusandhāna, then commences prāṇāyāma. By maintaining the constantly refreshed continuity of your awareness in the centre of the two breaths (madhyama prāṇa) you settle in your āsana. The movement of your breath becomes very subtle, very refined, as if thin. At this stage you feel like going to sleep, but it is not really sleep. You are proceeding towards the subtle state of awareness (sūkṣmagatiḥ-सूक्ष्मगतिः). Your awareness will not allow you to fall asleep. At this point you enter Turyā (the fourth state) which is neither the waking state (jāgrat), the dreaming state (svapna), nor the deep sleep state (suṣupti). This is the beginning of Parama Spanda Tattva.

Śaṅkarācārya has said :—

यद्भावानुभवः स्यान्निद्रादौ जागरस्यान्ते।
अन्तः स चेत् स्थिरः स्याल्लभते तदद्वयानन्दम्॥

yadbhāvānubhavaḥ syānnidrādau jāgarasyānte
antaḥ sa cet sthiraḥ syāllabhate tadadvyānandam.

"If you maintain your awareness at that point which is found between waking and sleeping you will be focussed to that supreme felicity which is the supreme bliss of God-consciousness."

This is the point through which you pass in the fourth state (Turyā). It is that point, which is found at the ending of wake-fullness and the beginning of sleep, the point between waking and sleeping. This point or junction is very important, it is the entrance into the state of Turyā, which has become open through settling in your āsana and undergoing prāṇāyāma.

In this connection I have also composed these lines long ago:-

"There is a point between sleep and waking
Where thou shalt be alert without shaking.
Enter into the New World where forms so hideous pass.
They are passing, endure, do not be taken by the dross.
Then the pulls and pushes about the throttle,
All those shalt thou tolerate.
Close all ingress and egress, yawnings there may be;
Shed tears, crave, implore and thou will not prostrate.
A thrill passes and that goes down to the bottom,
It riseth - may it bloom forth. That is Bliss.
Blessed being! Blessed being! O greetings be to thee!"

* * *

THREE

I have explained that there are two means for settling in your āsana commencing prāṇāyāma, ajapā gāyatrī anusandhāna and cakrodaya anusandhāna. Āsana must be understood to mean maintaining full repeatedly refreshed awareness on and in the centre of the two breaths (madyamaṃ praṇam). Praṇāyāma, the automatic refinement of the breath, takes place through settling your āsana, and results in gaining entry into Turyā—the fourth state.

I have told you that settling in your āsana through ajapā gāyatrī is extremely difficult, if not well neigh impossible. I do not advise you, therefore, to pursue ajapā gāyatrī. I suggest instead that you practice cakrodaya. In this practice there is real hope. It is practical.

In the practice of cakrodaya you must inhale and exhale in long breaths with sound. Long breaths do not occupy as much space in the movement of breath (prāṇāpānagatiḥ). Inhaling and exhaling quickly, in short breaths, occupies much more space. The longer the breath the less space it occupies; the less space it occupies the quicker the results.

Kallaṭa has said :—

तुटिपाते सर्वज्ञत्वसर्वकर्तृत्वलाभः

tuṭipāte sarvajñatvasarvakartṛtvalābhaḥ

"By decreasing the span of your breathing by just one tuṭi you will become omniscient and omnipotent."

The movement of the breath occupies sixteen tuṭis; from its internal beginning point at the heart to its external ending point, the dvādaśānta.

One tuṭi is equivalent to the space occupied by 2 $^{1}/_{3}$ fingers laid side by side. At certain times the breath may occupy 17 tuṭis. When you are

being chased by a tiger, for example, and are very much afraid and are running very fast, the breath occupies more space.

In the practice of cakrodaya the breath is to occupy a minimum of space. At the time of practice you must be able to hear the sound of the inhaling and exhaling breath. The sound of your breathing should be loud enough so that even those sitting near you can hear it.

There are two various understandings (vidhi) of how cakrodaya is to be practised. Some say that the breath is to be inhaled and exhaled by the throat. Others say that the breath is to be inhaled and exhaled by the heart. Those who say that the breath should be inhaled and exhaled by the heart are wrong. It is a very dangerous and deadly procedure to adopt. To practice in this manner will produce such a powerful and intense heat that the heart is adversely affected and severely damaged. You will die in as short a time as a few weeks. The practice of cakrodaya, therefore, must be practiced by inhaling and exhaling by the throat, not by the heart.

When, through the practice of cakrodaya, your āsana is established, your breath (prāṇa) becomes more refined, more subtle, as if thinner. At this point begins prāṇāyāma. As I told you previously, you might, at that time, feel that you are on the verge of sleep, but your Awareness will not allow you to sleep. You may nod, but you will not be allowed to sleep. Your Awareness will see to that. As I have explained, you will enter instead into that state called simply, Turyā, the fourth state. It is neither wakefulness (jagrat), dreaming (svapna), nor deep sleep (suṣupti). In reality it exists in the junction between any of these three states, between waking and dreaming, between dreaming deep sleep, and between deep sleep and waking.

At this point you gain entry into this state automatically. Your breath, though extremely subtle and refined, continues to move in and out. At that moment your awareness is full. You have no opportunity to be giddy or

feel lazy. These feelings pass the moment you gain entry into Turyā and, therefore, at this point you practice your meditation whole-heartedly. In your spiritual journey you are now at the point of prāṇāyāma moving towards pratyāhāra. Here action (karma) does not exist for you. Though the organs of knowledge (jñānendriyas) are still functioning, the organs of action (karmendriyas) are rendered powerless. You cannot move your hands or fingers; nor can you move your legs or feet, open your eyes, or even wink. From the point of view of action and activity you can do nothing. You hear external sounds but only indistinctly. They don't capture your attention. You don't become involved in them. They appear to you as a far off whisper.

रथ्यां गमने तृणपर्णादिवत्

rathyāṃ gamane tṛṇaparṇādivat.

"When walking on a path, you perceive all the features of the landscape, grass, trees, clouds; but they don't leave impressions in your mind. In this manner you must act in the world. Do everything but leave the impressions behind."

When you are walking, you do not notice the falling of the leaves or the movements of the clouds in the sky. So also the spiritual aspirant who has entered Turyā does not concern himself with external events occurring around him. This is the full state of prāṇāyāma. The external travel in waking, dreaming, and deep sleep has ended and internal travel in Turyā, the fourth state begun. This internal voyage will be long and arduous. I advise you, therefore, not to envy each other. Be without avarice and hate. This distant path is tortuous like the path of a maze or a labyrinth. Concentrate only on your journey. Do not concern yourself negatively with others. Love is the answer and the key. Through Love you can find the way through this maze. This is a very difficult journey and the goal is not easily achieved.

क्षुरस्य धारा निशिता दुरत्यया
दुर्गं पथस्तत्कवयो वदन्ति।

kṣurasya dhārā niśitā duratyayā
durgaṃ pathastatkavayo vadanti .

"Ancient saints and wise men have taught that travelling on the path of Spirituality is very difficult. It is just like walking on the edge of an extremely sharp sword."

At the beginning of this internal journey, in the state of prāṇāyāma, you will vividly experience the five subtle elements (Tanmātras); subtle hearing (śabda), subtle touch (sparśa), subtle sight (rūpa), subtle taste (rasa), and subtle smell (gandha). These elements attack your five senses and you perceive them vividly and clearly even as you are breathing slowly in and out with full awareness as your Master has instructed you. The experience of these five elements is unbelievably attractive and filled with sensual enjoyment. It is the experience of the most wonderful sound, the most enjoyable touch, the most lovely sight, the most delicious taste, and the most fragrant smell. Being so attractive these experiences are extremely distracting. But by these you must not be distracted. You must continue on your journey towards pratyāhāra.

Bhagavān Śaṇkara has said :—

शब्दादिगुणवृतिर्या चेतसा ह्यनुभूयते।
त्यक्त्वा तां परमं धाम प्रविशेत् तत्स्वचेतसः।।
प्रत्याहार इति प्रोक्तः।

śabdādiguṇavṛtiryā cetasā hyanubhūyate
tyaktvā tāṃ paramaṃ dhāma praviśet tatsvacetasaḥ
pratyāhāra iti proktaḥ.

"When during meditation you experience the divinely produced

internal Tanmātras pass them through unminding your mind with great awareness, and enter into the Supreme state of God-consciousness. This is pratyāhāra."

In the state of Turyā you perceive mentally the presence of the five subtle elements (Tanmātras). You must not indulge in these five attractions. You must ignore them completely and settle ever more deeply into your own one-pointed awareness. This settling is called pratyāhāra. It is the winding up of the external world and the entering into the Supreme Internal world.

Your breath is travelling towards pratyāhāra. You must try vigorously to gain entry into that supreme state of meditation. You cannot enter in it by physical force but only by mind. No darkness exists there. It is light itself.

ऋतंभरा तत्र प्रज्ञा
भवपाशनिकृन्तनः

Ritaṃbharā tatra prajñā
bhavapāśanikṛntanaḥ.

"Pratyāhāra cuts the bondage of samsāra. There you will find your intellect filled with ultimate truth."

Here the intellect (buddhi) is filled with Truth (Ritambharā). Whatever is untrue cannot exist there. Here you will find only Truth and Light.

Your journey in Turyā continues. At this point your breath (prāṇāpānagatiḥ) is moving in abhyāsa (meditation). Now your journey turns toward contemplation (dhyāna).

धीगुणान्समतिक्रम्य
निर्ध्येयं परमं विभुम्।

ध्यात्वा, ध्येयं स्वसंवेद्यं
ध्यानं तच्च विदुर्बुधाः।

dhīguṇānsamatikramya
nirdheyaṃ paramaṃ vibhum
dhyātvā, dhyeyaṃ svasaṃvedyam
dhyānaṃ tacca vidurbudhāḥ.

``*When you pass the internal divine sensual field you must focus your mind on that supreme all pervading God-consciousness. Then spontaneously Supreme God-consciousness will shine before you. This is contemplation (dhyāna).*"

You will remember that I told you that when you enter into the state of Turyā the five organs of action (karmendriyas) are rendered powerless. They cease to function. Upon gaining entry into the state of pratyāhāra the five subtle elements (Tanmātras) are eliminated. And when the breath enters into the central vein (suṣumnā nāḍī), and is thereby annihilated, at this point in your journey meditation ceases (nirdhyeya avasthā). This state cannot be concentrated upon; it is held automatically.

Old Kashmirī ladies generally say :—

त्युथ म्यऽकरनाव
यथ न आसि करुनुय केंह्
त्युथ म्यऽ स्वरनाव
यथ न आसि स्वरुनुय् केंह्

tyuth mya'karanāva
yath na āsi karunuya kemḥ
tyuth mya'svaranāva
yath na āsi svarunuy kemh

"Let me have the power to do where there is nothing to be done. Let me have the power to contemplate where there is nothing to contemplate."

This is an ancient teaching that has come down from generation to generation.

When the breath enters the suṣumnā nāḍī this is the beginning of the journey of contemplation (dhyāna).

यामवस्थां समालम्ब्य
यदयं मम वक्ष्यति।
तदवश्यं करिष्येऽह-
मिति संकल्प्य तिष्ठति॥
तामाश्रित्योर्ध्वमार्गेण
सोमसूर्यावुभावपि।
सौषुप्तपदवन्मूढः
प्रबुद्धः स्यादनावृतः॥

yāmavasthāṃ samālambya
yadayaṃ mama vakṣyati
tadavaśyaṃ kariṣye'ha-
miti saṁkalpya tiṣṭhati
tāmāśrityordhvamārgeṇa
somasūryāvubhāvapi
Sauṣuptapadavanmūḍhaḥ
prabuddhaḥ syādanāvṛtaḥ

"When the yogi confirms internally that he will do whatever the state of God-consciousness wills, and when he takes hold of Spanda-tattva, his breath enters the central vein and rises again in the ūrdhva mārga as kuṇḍalinī, and here also he must remain alert and aware

or he will enter the state of sleep."

Here the small self, the limited ego, has been subdued. The state of breathing, inhaling and exhaling, enters into and becomes the state of breath itself. The aspirant becomes the embodiment of breath (prāṇān). His blood circulates but so slowly that doctors cannot detect a pulse. At this point the aspirant is charged as if by an electric shock. But the shock that the aspirant experiences at this stage is not charged with fear and death but with bliss and joy. Different aspirants may experience this in various ways and, therefore, you must be aware and cautious so that you are not misled.

In the Tantrāloka it is said that if the Master is elevated and if the disciple is endowed with complete qualifications, then the Master can assist His disciple; but, on the other hand, if His disciple is not really complete, then the Master can not properly help him or elevate him.

The shock of bliss and joy experienced by the aspirant is called the initiation of piercing (vedha dīkṣā). This initiation is just like drilling a hole in an object with a drill. The experience of this blissful shock is one form of realization, and is one of the phases passed through on the path of liberation. It is called pervasion of the Self (ātmavyāpti).

Our Masters have taught us that the aspirant can experience this shock of Bliss as six different qualities of piercings : Śāktavedha, (शाक्तवेध) Binduvedha (बिन्दुवेध), Bhujaṅgavedha (भुजङ्गवेध), Bhramaravedha (भ्रमरवेध), Nādavedha (नादवेध), and Mantravedhaa (मन्त्रवेध). These all reside in the supreme movement of breath known as prāṇa kuṇḍalinī.

This piercing by the blissful force of breath is experienced as energy in Śāktavedha. In Binduvedha it is experienced as sexual bliss. If the pleasure experienced by a couple at the climax of their lovemaking is multiplied and intensified one billion times even then this pleasure will hardly approximate the Bliss felt by one who experiences Binduvedha.

In Bhujangavedha this piercing is experienced as the rising of a cobra; in Bhramaravedha as the buzzing of a black bee. In Nāḍavedha it is experienced as sound; and in Mantravedha it is experienced as the knowledge of the mantra "I". The movement of dhyāna exists only in these six Vedhas.

There is also a seventh supreme vedha. This vedha, known as paravedha (परवेध), does not exist in dhyāna. This piercing resides in the supreme awakening known as a cit kuṇḍalinī. Here you reside in the state of complete God-consciousness.

धारणा परमात्मत्वं
धार्यते येन सर्वदा
धारणा सा विनिर्दिष्टा

dhāraṇā paramātmatvam
dhāryate yena sarvadā
dhāraṇā sā vinirdiṣṭā

"When you establish your mind in the internal reality of God-consciousness, that is dhāraṇā. This dhāraṇā is not only to be established in internal God-consciousness but also in all the activities of your worldly life. This is true dhāraṇā."

Here, with the completion of the initiation of piercing of whatever quality, begins the journey of dhāraṇā. This initiation sentences you to the journey of dhāraṇā, the journey of adjustment. Your consciousness becomes filled and adjusted with the reality and truth that this whole universe is only God. Nothing is experienced as being outside of God. This is the unification of your individual God-consciousness with Universal God-consciousness.

The organs of action are again infused with power. They are reactivated. Your breath heaves and you move out into external experi-

ence; yet, while moving out, you remain in the Turyā state. The action of moving out into experience while remaining in the Turyā state is known as krama mudrā (क्रममुद्रा). You begin to experience the state of Universal God-consciousness. You will only experience this, however, if you remain filled with active awareness.

This unification of individual God-consciousness and Universal God-consciousness leads to that Supreme state where God-consciousness is experienced without break in all the states of waking, dreaming, and deep sleep. This is the supreme state of fulness while in the body and is called jagat ānanda (जगदानन्द).

* * *

FOUR

When we study the Śiva Śāstras (scriptures) we must always remember that these Śastras have been narrated by Lord Śiva Himself in the form of Svacchandanātha. In this form Lord Śiva narrated these Śāstras with His five mouths, symbolizing His five great energies of cit śakti, the energy of consciousness; ānanda śakti, the energy of bliss; icchā śakti, the energy of will; jñāna śakti, the energy of knowledge; and kriyā śakti, the energy of action. These five mouths are called the five forms of Śvacchandanātha and are individually referred to as; Īśāna (ईशान), Tatpuruṣa (तत्पुरुष), Sadyojāta (सद्योजात), Vāmadeva (वामदेव), and Aghora (अघोर).

The Śāstras, called Tantras in our Śaivism, created by these five great mouths, are classified into three divisions depending on whether the knowledge they contain is abheda (monistic), bhedābheda (monistic cum dualistic), or bheda (dualistic). The Abheda Tantras are known as the Bhairava Tantras, the Bhedābheda Tantras as the Rudra Tantras, and the Bheda Tantras as the Śiva Tantras. The Bhairava Tantras are sixty-four in number, the Rudra Tantras eighteen, and the Śiva Tantras ten, a total of ninety-two Tantras. It must be remembered that all these Tantras, whether abheda, bhedābheda, or bheda, are the creation of Lord Śiva Himself in the form of Śvacchandanātha.

Svacchandanātha, while creating these Tantras through His five mouths, possessed eighteen arms. These eighteen arms are symbols of eighteen elements or tattvas. These tattvas are offshoots of His five Great Śaktis and are created in the following manner. Cit Śakti gives rise to one element, manas tattva, the element of mind. Ānanda Śakti gives rise to two elements, buddhi and ahaṁkāra, the elements of intellect and egoity. Icchā Śakti gives rise to five elements which are the five vital airs (vāyu) of the body. These are prāṇa (प्राण), apāna (अपान), samāna (समान), udāna

(उदान), and vyāna (व्यान). Jñāna Śakti also gives rise to five elements, which are known as the jñānendriyas, the five elements of knowledge, which are ghrāṇa (smell), jihvā (taste), tvak (touch), cakṣu (seeing), and śrotra (hearing). Kriyā Śakti gives rise to the five elements of action, the five karmendriyas; upastha (organ of generation), pāyu (organ of excretion), pāda (organ of mobility), pāṇi (organ of holding), and vāk (organ of speech).

These eighteen arms of Lord Śiva in the form of Svacchandanātha are created by Lord Śiva for the protection of the individual, but in order to receive this protection the individual must adhere to divine discipline. The divine discipline is comprised of the five niyamas and the five yamas. You can only gain the protection of the Lord by strictly following the code of conduct set forth in these niyamas and yamas. This is not my imagination but a fact of reality. I will now explain the five niyamas. These are śauca (शौच), santoṣa (संतोष), tapaḥ (तपः), svādhyāya (स्वाध्याय), and īśvarapraṇidhāna (ईश्वरप्रणिधान).

Śauca means clean or cleanliness, the essence of purity; purity of the body, mind, and tongue. To keep the body clean is essential for God-consciousness. It does not matter if your clothes are not luxurious and expensive, but whatever garments are worn must be spotlessly clean. The mind must also be cleaned and purified of all wretched and impious thoughts. If a wrong thought should intrude into your mind you must try to brush it away by thinking of righteous persons and their teachings, or of the great sages and saints who have left such a treasure of ideas for us to deliberate. The mind should not be disturbed by a myriad of thoughts (vikalpa); it should be pure, clean and simple.

By purity of speech I mean that the words you speak should not excite anger or wrath. Speech should be used to express only that which is true, which is best, which is correct; only that which is full of absolute purity. Speech should not be used to hurl abuses at others or to give expression

to language which is disgusting or base. Your speech should be used to express words of sweetness and piety, to express that which never harms another.

These three; Purity of body, mind, and speech are so completely interlinked that even if one aspect of these three is followed with fervour and zest it will inevitably help in developing the other two. And these three, together will, help push you to the ultimate result, concentration and God-consciousness.

Patañjali has said,

शौचात्स्वांगजुगुप्सा परैरसंसर्गः।

śaucātsvāṅgajugupsā parairasaṃsargaḥ.

"The fruit that accrues from maintaining cleanliness (śauca) of body, mind and action is that you will begin to hate your body and shun contact with other bodies."

If one is determined to maintain absolute body cleanliness then he will begin to hate his body. Why? When one has cleaned his skin thoroughly with soap and water he will think that he is quite clean and will therefore enter into his meditation room. Once inside, however, he begins coughing up phlegm, he realizes then, at that moment, that though he is clean outside he is dirty inside. He begins to want to be rid of his body and this develops into the desire to disassociate himself from his family and relatives. He prefers seclusion above all else. This is the attainment gained by cleanliness.

Santoṣa means contentment, real satisfaction. It is the opposite of greed, the extraordinary desire and craving for more and more. You should be satisfied with whatever you have. You must take whatever little you possess as a gift from the Lord. You must accept that gift with pleasure. The Lord knows what to give, how much should be given, and how to give it. He is the great distributor of all that we possess; therefore,

you should not think that you have too few possessions but rather think that what you do possess is sufficient for your needs, because the Lord knows best. You will receive only as much as you deserve according to the justice of the Lord, no more and no less. It is human weakness to think, "My life is ruined for I have not been promoted in my job," or "I am so sad that I didn't get the clothes that I wanted so much." Think that whatever you have is the gift of Lord Śiva and that whatever He has thought is best for you He has given to you. If you think in this way you will be satisfied; you will cease craving for more and more and will enter into the realm of peace and tranquillity. Everything in this universe belongs to Lord Śiva; all wealth, all luxury, everything. He distributes in His own right way and gives to you what is best for you, so why concern yourself with unnecessary craving.

ईशावास्यमिदं सर्वं यत्किंचिज्जगत्यां जगत्।
तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्य स्विद् धनम्॥

Īśāvāsyamidaṃ sarvaṃ yatkiñcijjagatyāṃ jagat
tena tyaktena bhuñjīthāḥ mā gṛdhaḥ kasya svid dhanam.

"This whole universe along with its substances is directed and pervaded by Lord Śiva. Whatever exists is His property and, therefore, whatsoever out of that property He, according to His choice, bestows upon you, enjoy it. Do not covet another's property. For, after all, whatever exists is not the property of anyone except Lord Śiva."

सन्तोषादनुत्तमसुखलाभः

santoṣādanuttamasukhalābhaḥ.

"The fruit that accrues from maintaining complete contentment (santoṣa) is that you become completely at peace in this lifetime."

A person can be happy if he is contented. A contented man can sleep peacefully even on a rock.

Tapasyā means self-control and tolerance, not yielding to temptation as a glutton does to the desire for more food. It is my advise that you should not overeat by filling yourself with excess food. You should leave your stomach slightly empty, eat slightly less. This will keep your body in form and your mind agile and alert. Otherwise you will become baggy just like a sack of food. You will waste away your time yawning and feeling sleepy. You cannot maintain the proper strength of concentration or meditation when your body is in this state.

Gandhiji has said, "This world crushes the dust under its feet but the seeker of truth should be humbler than the dust." He should be so humble that even the dust should crush him, such should be his self control. This self control is real Tapasyā and is the essence of patience and tolerance. Without it you cannot meditate. You will only burp like a cow. By self-control you must dissolve the dust of your mind. About this self-control Patañjali has said :—

काय-इन्द्रियसिद्धिरशुद्धिक्षयात्तपसः

kāya-indriyasiddhiraśuddhikṣayāttapasaḥ

"The fruit that is acquired through practising self-control and tolerance (tapaḥ) is that, through it, all impurity in your body and organs vanishes and you become filled with power."

Svādhyāya (स्वाध्याय), the fourth niyama, means self-knowing. You should not waste your energies in being talkative. You should shun frivolous talk, such as talking about social concerns, dowry matters, or the like. Wasting energy on useless and futile things is a sin. You should devote your time to studying and reflecting upon scriptures such as the Bhagavad Gītā. You should try to know yourself by understanding yourself.

स्वाध्यायादिष्टदेवतासंप्रयोगः

svādhyāyādiṣṭadevatāsaṃpryogaḥ

"The fruit that accrues from continuously striving for self-knowledge by a constant study of the scriptures is that the Lord whom you seek (Iṣṭadeva) will shine before you."

Whether Śiva, Rāma, or Kṛṣṇa, He will reveal Himself to you either in the dreaming state or in wakefulness.

नमस्तेभ्योऽपि ये सोमकलाकलितशेखरम्।
नाथं स्वप्नेऽपि पश्यन्ति परमानन्ददायिनम्॥

namastebhyo'pi ye somakalākalitaśekharam
nāthaṃ svapne'pi paśyanti paramānandadāyinam.

"I bow to those devotees who in their dreams experience that Lord Śiva with the crescent moon on His forehead, who is the bestower of all bliss and peace."

Īśvara praṇidhāna (ईश्वरप्रणिधान) is the final and supreme niyama. It means love and devotion to God. The love of Lord Śiva creates devotion. If you love Lord Śiva and are devoted to Him it is not possible for Him to neglect you. He will reveal Himself to you and purify you with his glorious eighteen arms, helping you to enter into the realm of God-consciousness.

समाधिसिद्धिरीश्वरप्रणिधानात्।

samādhisiddhirīśvarapraṇidhānāt.

"Through devotion to Lord Śiva samādhi (mystical rapture) is effortlessly attained."

To enable yourself to be protected by the eighteen arms of Lord Śiva you must endeavour to protect yourself through the above niyamas as I have outlined. Do not worry about material things, or about your family or relatives. You must one-pointedly concentrate on God. Upon doing so, God will most certainly reveal Himself to you.

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FIVE

बालांश्च यौवनस्थांश्च वृद्धान् गर्भगतानपि
सर्वानाविशते मृत्युरेवंभूतं जगदिदम्॥

bālāṃśca yauvanasthāṃśca vṛddhān garbhagatānapi
sarvānāviśate mṛtyurevambhūtaṃ jagadidam.

"It is not the case that the Lord of Death will snatch only those who have enjoyed a long span of life. He can touch anyone, whether he be an embryo, a child, an adolescent, or an adult. This is the way of the world."

Mahākāla, the wheel of destruction, visits everyone, everywhere. It has never been stopped by anyone. The meaning of this verse is that every living entity, an embryo in the womb of she who has just conceived, an infant, a child, a young adult, or an aged person; all are easily reached by the hand of Death. The hand of death can reach anyone, anywhere. This is the way of the world, so why worry about anything? Be happy. A person is just like a clod of earth which when struck by rain mixed with the ground and loses its independent personality, collapses and is dissolved into nothingness. Nothing is permanent, so why be greedy? Why become the victim of temptation, hoard possessions, and become filled with lies?

In the last lecture I told you about the five niyamas. Now I want to tell you about the five yamas, ahiṃsā (अहिंसा), satya (सत्य), asatya (असत्य), brahmacarya (ब्रह्मचर्य) and aparigraha (अपरिग्रह).

Ahiṃsā means non-violence and is of two kinds, predominant and subtle. Subtle non-violence is that wherein the effects of one's actions or words are taken into account. It is also violence if your words or actions harm another psyche, or cause anger or hatred in another. This kind of violence is subtle in nature. You should be humble and soft spoken. You should discipline yourself to prohibit yourself from inflicting subtle pain

which, though latent, is painful. Maintaining this subtle non-violence does not permit you to deal with others in a loud and shrill manner.

This subtle non-violence must be followed through a strict discipline of the body, mind and soul. One who maintains this discipline of subtle non-violence in body, mind and soul, and is established in this discipline, influences all mutual enemies by his presence. Such is his vibrating power. For example, if a cat and a mouse are in the presence of such a person, though they are bitter enemies and the tendency is for the cat to attack the mouse and for the mouse to attempt to escape, they both remain placid and harmless. The cat does not attack the mouse and the mouse does not run. This is the all pervasive power of non-violence which permeates these creatures in the presence of a person or spiritual aspirant who is established in the discipline of non-violence.

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः

ahiṃsāpratiṣṭhāyāṃ tatsannidhau vairatyāgaḥ.

"No power on earth can make two mutual enemies enter into combat in the presence of he, who being established in subtle non-violence, does not harm anyone."

Predominant non-violence is the shunning of that which is the worst of all violence, the killing of a living being, the taking of its life for the pleasure of eating it. There is no greater sin than this. To be really established in non-violence you must leave meat eating. You must shun it completely. You must be a complete vegetarian. It is a fact that the fruits of meditation can only be possessed by a pure vegetarian.

All those involved in any way with the acts of killing, preparing, and eating meat are equally guilty, and equally depraved and criminal. Every aspect of the act is wrong. Even those who witness the act of killing or witness the act of eating meat are criminals. I cannot impress upon you strongly enough how sinful and wrong is the act of eating meat. The

butcher, the cook, the final consumer, even the witness of any of these acts are all sinners.

You may think that only the butcher who has actually slaughtered the animal is a sinner. You are wrong. Any person involved in any way is equally a sinner and a criminal in this most terrible, violent act of killing. Take one small piece of meat and you are just like the butcher himself. You both belong to the same class. About this there is no doubt. Even if you may be a vegetarian and do not oppose this act of extreme violence, do not deprecate this horrible act, you are a sinner judged to have committed the same crime.

यथाह्यतन्मयोऽप्येति पातितां तैः समागमात्

yathāhyatanmayo'pyeti pātitāṃ taiḥ samāgamāt.

"Even if you are not a thief and yet you associate with thieves you are also considered to be a thief."

A person who is sociable with butchers, maintaining friendly contacts with them, though he is a vegetarian, is also a sinner and receives punishment. So it is your duty not only to maintain a strict vegetarian life style but also to loudly oppose the killing of animals and the taking of meat. **You must communicate my message and this truth to everyone who is near and dear to you, to all your relatives, mothers and fathers, and sons and daughters.**

Yājñavalkya tells us in his "Yājñavalkyasmṛti" that there are three ghastly crimes committed in the slaughtering of animals for the enjoyment of eating their flesh. These crimes are prāṇāharaṇa (प्राणाहरण), pīḍā (पीड़ा), and vīryakṣepa (वीर्यक्षेप). Prāṇāharaṇa is the crime of taking life away from an animal, removing its life though it is innocent, though it has done nothing to deserve having its life taken away. Pīḍā is the crime of inflicting great pain on an animal while killing it. Vīryakṣepa is the crime of taking away its strength.

The scriptures have also indicated the punishment to be given to those guilty of committing these three crimes. Those who are guilty of committing the crime of prāṇāharaṇa, the crime of taking away life, will be punished for twenty rebirths by having to experience in each rebirth premature death, dying in infancy or in early or middle life. These deaths are not peaceful. They are filled with pain and suffering.

The punishment for those guilty of the crime of pīḍā, inflicting physical pain and agony, is that for twenty lifetimes they themselves will undergo pain and torture. Their lives will be filled with disharmony and struggle. They will not experience peace of mind but will experience the torture of family feuds and the like. They will be unhappy and helpless, filled with tension and anxiety, experiencing life with uneasiness, and uncertainty. For those guilty of the crime of vīryakṣepa, the taking of an animal's strength through slaughtering it, the punishment is that they will experience for twenty lifetimes, lives which are devoid of strength or health. They will become void and wasted like the living dead. These are the punishments exacted for the three heinous crimes which accrue to one who eats meat.

मां स भक्षयितामुत्र यस्य मांसमिहाद्म्यहम्।
एतन्मांसस्य मांसत्वं प्रवदन्ति मनीषिणः॥

māṃ sa bhakṣayitāmutra yasya māṃsamihādmyaham
etanmāṃsasya māṃsatvaṃ pravadanti manīṣiṇaḥ.

"Ancient sages and saints teach us that whosesoever flesh you eat in this world he will eat you in the next world." This is why we call meat "māṃsa" "मांस" ("he will eat me").

This means that if you eat the flesh of an animal, that animal will not release you. He will follow you even to other worlds (paraloka), he will chase you continuously, without break, not only for one lifetime, but for twenty lifetimes. In these twenty lifetimes you, who have eaten the flesh

of this animal, will experience the punishments I have indicated. Manu in his "Manusmṛti" expresses an even stronger viewpoint. He says :—

यावन्ति पशुलोमानि तावत्कृत्वो ह मारणम्।
वृथा पशुघ्नः प्राप्नोति प्रेत्य जन्मनि जन्मनि।।

yāvanti paśulomāni tāvatkṛtvo ha māraṇam
vṛthā paśughnaḥ prāpnoti pretya janmani janmani.

"Count the hairs of the animal you have killed and eaten and for that many lifetimes you will be killed by that animal."

And he further says :—

वर्षे वर्षेऽश्वमेधेन यो यजेत शतं समाः।
मांसानि च न खादेद्यः तयोः पुण्यफलं समम्।।

varṣe varṣe'śvamedhena yo yajeta śataṃ samāḥ
māṃsāni ca na khādedyaḥ tayoḥ puṇyaphalaṃ samam.

"He who avoids meat eating for his whole life receives the same meritorious fruit after death as he who adopts the aśvamedha yajña every year for one hundred years."

Can you understand? A person performs an aśvamedha sacrifice every year for his whole life, how virtuous and sinless he must be. Yet that person who only does abstain from eating meat, is higher, more sinless, more virtuous than he who performs the yearly aśvamedha sacrifice. It is also said elsewhere in our Śaiva scriptures :—

न विवाहे पशुं हन्यान्न चात्मार्थे कदाचन।
यागकाले च न हन्यात् नेष्टबन्धुसमागमे।।

na vivāhe paśuṃ hanyānna cātmārthe kadācana
yāgakāle ca na hanyāt neṣṭabandhusamāgame.

"You should not kill animals at the time of a marriage celebration, or for your own self satisfaction, or in rituals, or in hosting your dear loved ones."

You should not serve meat on marriage occasions, nor should you fool yourself into thinking that you must take meat for reasons of health. This is no reason. Why should you kill an innocent being, take its life, because of your disbelief and fear of death. It is better that you die than try to preserve your own life by taking the life of an innocent being. Some of you may say, "But I must serve meat to my guests such as my son-in-law or they will be insulted. They will think that I have been miserly, refusing to spend properly for their entertainment and enjoyment." I tell you this. If you really love your son-in-law or your guests, entertain them with delicious vegetarian dishes, with vegetable varieties, cheese and yoghurt (curds). Do not entertain them with meat dishes. Giving them meat dishes shows not that you love them but that you hate them, for you are encouraging those evil acts which will send them to hell for twenty lifetimes.

You may also say, "We have a problem and our priest, who is a well read pandit, has recommended that we sacrifice a sheep and that this sacrifice will absolve us from any danger or fear." I say that this is all nonsense, irrelevant and meaningless. Even my father, who went to Khrew-Shrine, worshipped there by offering the lungs of sheep. I would wonder at that time how on earth they thought that they would reach heaven at the cost of so much pain and suffering and loss of life and blood inflicted on an innocent and speechless lamb. Hence do not eat meat. This is real non-violence (ahiṃsā).

Satya means truth, both objective and internal. By objective truth I do not mean truth that will create destruction or animosity. Truth should spread peace and tranquillity; and, therefore, the word of truth should be spoken keeping in mind time and circumstances. Yet you should also not

lie as it is a weakness and a sin. You should act to avoid uttering those truths which will only create problems.

Internal truth is of a different kind. It is truthful meditation. For example, thieves rob your mind while you are meditating. They deprive you of your valuables, your awareness. Hence you should not meditate keeping your eyes closed. What do I mean by keeping your eyes closed? I mean losing consciousness, losing attentive awareness. You should meditate with full consciousness lest you are robbed by the thieves of the mind who deprive you of your concentration by creating a veil of temptations and random thoughts to distract you and break your awareness. These are the internal robbers against whom you must always be vigilant. Closing your eyes and not knowing what is happening, not knowing how thieves are robbing your self awareness, is untrue internal meditation.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन्।
इन्द्रियार्थान्विमूढात्मा मूढाचारः स उच्यते॥

karmendriyāṇi saṃyamya ya āste manasā smaran
indriyārthān vimūḍhātmā mūḍhācāraḥ sa ucyate.

"If, after you withdraw your organs of action and your organs of cognition, you are internally stimulating yourself with thoughts of sensual pleasures, you are on the wrong path. Your activities are meaningless and have no value."

Whosoever does not utter falsehood even by chance or error has great power in his utterance. Whatever he says is fulfilled, a fulfillment of his nature of truth. Whatever he desires and gives expression to it fulfilled and is achieved by him. He may say to a person, "May God bless you," and God blesses that person. Thus his truthfulness bears its fruit.

Asteya (अस्तेय) means not being dishonest. By dishonesty is not

simply meant physical dishonesty and the robbery as when your objective possessions are stolen by burglars during the night. There is also mental theft. Greed due to temptation is theft, as are jealousy and envy. They involve the contemplation of gaining material benefit at the cost of others, or the desire to seize status or respect from another. Trying to attain what you do not deserve, or trying to accomplish for yourself an objective without regard for others, or depriving others of what is rightfully theirs by blackmail, or the manoeuvering of influence are all forms of theft. ``Why worry about others? Take care of your own self." This mental theft is just as wrong as physical theft. You should avoid both.

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम्।

asteyapratiṣṭhāyāṃ sarvaratnopasthānam

"The fruit of being established in honesty is that all luxury will automatically be at your disposal."

You will have everything in abundance if you do not crave another's possessions.

As we are taught in the Bhagavad Gītā :—

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्।
ददामि बुद्धियोगं तं येन मां प्रापयन्ति ते।।

teṣāṃ satatayuktānāṃ bhajatāṃ prītipūrvakam
dadāmi buddhiyogaṃ taṃ yena māṃ prāpayanti te.

"To those who adore me with alertness, never forgetting me, I bestow easily that intellectual clarity by which they achieve me and by which they also can cause others to achieve me."

Lord Kṛṣṇa is telling us here that those who are established in this form of honesty will achieve whatever they need or want. He teaches us, therefore, that the Lord protects those who are really honest by com-

pletely providing for them.

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्।
तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्य स्विद्धनम्॥

Īśāvāsyamidaṃ sarvaṃ yatkiñca jagatyāṃ jagat
tena tyaktena bhuñjīthāḥ mā gṛdhaḥ kasya sviddhanam.

"This whole universe along with its substances is directed and pervaded by Lord Śiva. Whatever exists is His property and, therefore, whatsoever out of that property He, according to His choice, bestows upon you, enjoy it. Do not covet another's property. For, after all, whatever exists is not the property of anyone except Lord Śiva."

All that exist in this universe, whether it be material property, or your family or friends, is owned and possessed by Lord Śiva. He has allowed you to temporarily possess whatever you have. Therefore make the best use of whatever He has loaned to you. Do not be jealous. Be satisfied and contented. He has given out everything according to His own will. This is the divine law of distribution. Bow to His order, His Law of Distribution, and establish yourself in honesty.

Brahmacarya (ब्रह्मचर्य) means the maintenance of mental and physical character. It means not yielding to sensual temptation, not allowing the mode of sensual desire to capture your mind. For example, a man should not desire to have intercourse with any woman other than his own wife, nor should a woman look at any other than her husband. To do so takes them away from being established in the state of Brahmacarya. But what is the point of this state of Brahmacarya? Why is it important to cultivate this aspect of one's character? Through cultivating Brahmacarya you attain what is known as vīryalābha, the storage of power.

Patañjali has said :—

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः॥

brahmacarya pratiṣṭhāyāṃ vīryalābhaḥ.

"The fruit of being established as brahmacarya in mind, action, and words is that your word becomes true."

Vīrya gives you strength, not strength to be used for physical or social activities, but strength for spiritual activities.

तद्गोपितं स्याद् धर्मार्थं
धर्मं ज्ञानार्थमेव च।
ज्ञानं तु ध्यानयोगार्थं
सोऽचिरात्प्रविमुच्यते॥

tadgopitaṃ syād dharmārtham
dharmaṃ jñānārthameva ca
jñānaṃ tu dhyānayogārthaṃ
so'cirātpravimucyate.

"If your conduct of remembering God is protected for the sake of duty, and your duty is protected for the sake of knowing Lord Śiva, and your knowledge is protected for the sake of contemplation, then without doubt you will gain liberation quickly."

God will visit you often if the vīrya you have preserved is utilized for God-consciousness. That vīrya which you possess must be utilized for knowledge (jñāna). This is not knowledge for use in debates or in subduing others through the show of your power of understanding. This knoweldge is for the pursuit of God-consciousness, which is then easily attained and liberation quickly gained. It is said that if a real Brahmacarya is instructed in meditation by his Master, meditation will bear fruit for him easily and quickly. On the other hand if a person with no character, who is not Brahmacarya, attempts to practice meditation, he will either

doze, and thereby fall asleep, or he will be waivering; his mind will always be unsettled. The Brahmacarya has great concentration power. He can attain in one hour what the characterless fellow cannot achieve in twenty years. The Brahmacarya can easily attain God-consciousness.

Therefore Brahmacarya is a precious jewel. It must be protected and guarded. Physical and sensual temptation can harm and kill the Brahmacarya in a person. Through concentration he gains entry into the state of tanmaya which is essential for gaining divine entry.

There is a story in the Rāmāyaṇa which illustrates the character of Brahmacarya. When Rāvaṇa kidnapped Sītā from her āśrama in the jungle, Rāma and Lakṣmaṇa were searching everywhere for her in the same jungle. Near by, on the other side of the mountain called Ṛṣi Mūka, Sugrīva, Hanumān, and the group of monkeys were sitting while Rāvaṇa who was carrying Sītā through the sky in his chariot, happened to fly over this mountain. Sītā at that moment cast her ornaments and jewellery to the ground with the thought that Rāma, wandering in these forests and mountains, might find these jewels and ornaments, and thereby come to know the route by which she was carried.

Some of these ornaments fell where Sugrīva and Hanumān were sitting. They ran and found the fallen ornaments and showed them to Rāma and Lakṣmaṇa when they came to this part of the forest. Rāma immediately recognised the ornaments as Sītā's; however, to confirm his identification he asked Lakṣmaṇa if he recognised the ornaments. Lakṣmaṇa replied,

नाहं जानामि केयूरे नाहं जानामि कुण्डले।
नूपुरे त्वभिजानामि नित्यं तत्पादवन्दनात्॥

nāhaṃ jānāmi keyure nāhaṃ jānāmi kuṇḍale
nūpure tvabhijānāmi nityaṃ tatpādavandanāt.

"I cannot recognise the ornaments which she wore in her ears or on

her wrist. I can only recognise the ornaments she wore on her feet and nothing else. I have never seen her face."

Such should be the character (brahmacarya) of a person.

Aparigraha (अपरिग्रह) means the absence of the habit and disease of hoarding. We all hoard too much. The more things you hoard the more you will be worried and preoccupied for their preservation and care. For example, a shovel of our's is broken and we store the broken piece in our store house; or we break our glasse's frame and store away the broken piece. We are such hoarders that we cannot leave our homes. We should junk all these useless items.

अपरिग्रहस्थैर्य्ये जन्मकथन्तासंबोधः॥

aparigrahasthairyye janmakathantāsaṃbodhaḥ.

"The fruit which accrues when you are established in the state marked by the absence of hoarding (aparigraha) is that you become able to know your past, present, and future."

The person who does not hoard has his vision expanded to encompass three lifetimes. He can review the past, look into the present with clarity, and forsee the future. He becomes clairvoyant. This is the power which adheres to him who does not hoard.

I have clearly and succinctly set out the requirements and necessity for establishing yourself in the discipline and state of the yamas and niyamas. If you follow what I have said meticulously, there is no question that Lord Śiva in the form of Svacchandanātha will not protect you with His wonderful eighteen arms and, through His shining Grace, reveal Himself to you.

Om Śānti Om

Jaya Guru Deva